THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (MATT. 5: 37).

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A CHARACTERISTIC OF THE PROPHETIC GIFT.

BY PRESIDENT HYRUM M. SMITH.

(*Continued from page 340.*)

The same characteristic of brevity and directness is shown in other prophetic utterances. For instance:

"Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away" (Hosea 4: 1-3).

"The word of the Lord that came to Joel the son of Pethuel. Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation" (Joel 1: 1-3).

The above will suffice to show how authoritatively the former prophets spoke. Let us now direct the reader to a few of the sayings of the prophets of the New Testament.

John the Baptist, when preaching to the people in the "country about Jordan," upon baptism of repentance for the remission of sins; said unto the multitude that came to be baptized of him: "Bring forth therefore fruits worthy of repentance." When he saw Jesus coming unto him, he said: "Behold the Lamb of God which taketh away the sin of the world."

This is from sermons by Peter, the Apostle:

"But Peter, standing up with the eleven, lifted up his voice, and said

unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken of by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2: 14-21).

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2: 38, 39).

"For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which shall not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities" (Acts 3: 22-26).

James has this well known divine promise:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord" (James 1: 5-7).

And now a few illustrations of the manner of speech of the greatest of all prophets, sayings from the mouth of Him "who spake as never man spake"; He who is the Word of God, and who is God, even the Son of God, who was made flesh, who lived and died and rose again, and ascended up on high and sat down upon the throne, at the right hand of God, His Father, in that kingdom and glory which was His from the foundation of the world; Jesus Christ, the only begotten of the Father, "full of grace and truth," whose prophets all others are, whose word all other prophets spake; "by whom all things were made * * * and without whom was not any thing made that was made." "In whom was life, and the life was the light of men." At the beginning of His earthly ministry, "He opened his mouth, and taught them, saying:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5: 3-12).

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5: 18-20).

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5: 43-48).

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6: 9-15).

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7: 13, 14).

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at

his doctrine: for he taught them as one having authority, and not as the scribes" (Matt. 7: 24-29).

No prophet had the right to utter such things save He alone who was the savor of life unto life and of death unto death; who could testify of Himself in the following manner: "I am the way, the truth and the life; no man cometh unto the Father but by me." "Ye call me Master and Lord: and ye say well; for so am I." "I am the door: by me if any man enter he shall be saved." "I am the good shepherd: the good shepherd giveth his life for the sheep."

To the woman at Jacob's well He said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." We read further:

"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4: 13, 14).

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he" (Matt. 4: 23-26).

At a national feast in Jerusalem Jesus said:

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man" (John 5: 21-27).

On another occasion our Lord said:

"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7: 16, 17).

Again:

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones again to

stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God" (John 10: 27-36).

To Martha He said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

(TO BE CONTINUED.)

ECHOES OF CONFERENCE.

CONTRARY to all expectations, as I had been told it usually rains at Conference, Sunday morning dawned bright and fair, as though to do honor to the risen Lord; for Conference Sunday fell on Easter day, a fact that the sight of numerous Easter lilies in pots adorning the stand, brought vividly home to the assembled multitude.

I had been warned to take an early train in order to reach the Tabernacle in time to secure a seat. Salt Lake City is eight and a half miles from here, so a number of saints assembled at the station in good time for an early train.

When we reached the Temple block we found the people moving along in one great stream, and it was a case of follow the crowd. All there assembled were not "Mormons." Visitors to the city, led, I suppose, more by curiosity than anything else, mingled with that throng and went to hear what kind of doctrine was proclaimed by these much-talked-of people. I hope they came away satisfied.

The head of our Church, President Joseph F. Smith, declared emphatically that he stood for prohibition and the stamping out of the liquor traffic throughout the State, and yet the newspapers declared that he was against prohibition; that the authorities of the Church were *for* the drink traffic instead of against it.

The world says that the "Mormon" religion here in Utah is lived in the dark, as it were, "that men love darkness rather than light because their deeds are evil," but here is a question: If we are afraid to let the world know what takes place in our Tabernacle; afraid to let them hear the doctrine that is preached there, why are reporters, of all people on earth, allowed to enter? Why are the "Mormons" not admitted by ticket or badge, and all others excluded? It could be done, for the Temple block is fenced in and

the gates could well be guarded; but these gates are thrown wide open, and all who will may enter—Greek, Turk, Jew, infidel, or reporter, it matters not; all are welcome, as the notice over the great organ, "Welcome, Utah," plainly indicates. If people leave when the service is over and deliberately misrepresent what the authorities have said, we must bear it, that is all; and though a wave of indignation passed through the building as the prophet, Joseph F. Smith, informed us of how his speech had been misrepresented, I venture to say that every saint there proudly raised his head, conscious of the fact that God knew all about it, and that truth will conquer yet, let the world fight its hardest. The spirit of peace was upon us, the Spirit of our God was with us, and all the lies of the world could not rob us of the joy that filled our souls, for "Thou shalt keep him in perfect peace whose mind is stayed on thee."

One disappointment we had—something had gone wrong with the organ; but its place was supplied by an orchestra, and the songs that came from the very hearts of the people made the echoes ring.

The tabernacle was packed. Every available space was occupied, and numbers stood, so that the whole floor was covered. An overflow meeting was held in the Assembly Hall, and that also was filled to overflowing, many standing in the doorways. English, Scotch, Dutch, Swiss, etc., etc., were there, saints gathered from the nations. They had come, as Isaiah long foretold (Isa. 2), to learn more of the ways of the Lord, and how best to tread the paths He has marked out.

And then the venerable prophet of God rose to his feet and every voice was hushed to hear the message he had to deliver. My thoughts went back to Moses, leader of the children of Israel in the early days of their national existence, and a voice seemed to say, "as Moses stood among the Israelites, so this man with noble countenance and courtly mien stands among the people of God in these the latter days. Naaman, the Syrian, went to Elisha, the prophet of God, and was by him healed of his leprosy, and this man is no less a prophet than Elisha was of old." As President Joseph F. Smith stood there with the purity of his soul stamped on his face and in his noble bearing, and spoke with the voice of one having authority, who could doubt that God was with him? As it was said of our Lord, he spoke as one having authority, and not as the speakers of the world.

Then, one by one, throughout the various sessions of conference, the Church authorities gave to the people the message of God.

Between afternoon and evening service on Sunday, my sister and I attended the meeting of the Stake Sunday School Board. The general board met in conference the various members of the stake boards, and for nearly two hours discussed the best means for carrying on the work of the Sunday schools.

No longer do I wonder why the Sabbath schools of the Church are such a huge success, no longer do I wonder at the progress this Church has made. I have seen and know for myself of "the power behind the throne." Men hard at work all day long attending to the very necessary business connected with their temporal affairs, yet find time (or do they make it?) to devote hours and hours to the study of the best way of placing before the sons and daughters of Zion the principles of the gospel.

Following close on this meeting came the meeting of the biggest Sunday school in all the world, so we wended our way back to the Tabernacle. If we were hungry we did not know it. Like Christ we had "meat to eat that ye know not of," and our souls were filled to overflowing. Again the great Tabernacle was crowded with parents and children—(one thousand children filled the choir stalls)—for the "Mormon" Sunday school is attended by both parents and children, and certainly a good feast was provided for us. Monday and Tuesday saw the Tabernacle again well filled, and a glorious conference was brought to a close with a concert given by fifty-four united choirs—thirteen hundred voices which surely reached heaven. Clad in the purest white the daughters of Zion gave praise to their God, while the sons of Zion mingled their voices with the glorious strains. The sound of their glad hosannahs—"Hosannah, hosannah to God and the Lamb"—reverberated through the building, and methought if they can sing like this on earth, what will it be like when their voices mingle with those of the glorified beings in heaven? In all this wide world is there anything equal to that Tabernacle choir?

The world will tell you that only young and foolish girls are drawn to the "Mormon" Church, but looking around that Tabernacle from my seat in the gallery, I discovered that blue and white were the leading colors at conference. Blue were the majority of the suits of the men and the costumes of the women, and white was the color of their hair. Yes, old people of both sexes, not only grey, but white with age, knowing their race on earth is nearly run, find the greatest pleasure this life has to give in visiting the house of the Lord, and listening to the prophet's voice and hearing the word of God.

One of the joys of conference consists in meeting once more with the elders and saints one knew in the mission field, and it truly does one's heart good to renew these old acquaintances and find them still strong in the faith.

Conference is over; but the spirit of it still lingers and brings deepest joy to the heart. It strengthens one's faith, confirms one's testimony and makes one able to say: Though all the world deny it, from the bottom of my heart I know the gospel is true; I know Joseph Smith was a prophet, and I know the "Mormon" Church is God's Church.

Wood's Cross, Utah. MOLLIE HIGGINSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 10, 1915.

EDITORIAL.

RELIEF SOCIETY WORK.

THE complete report of the Relief Society work in the European mission, for the past year, is a very encouraging document. The total number of branches is 188, and of these 95 have Relief Societies, of which 42 are in the British mission (since the report was completed 3 more branch societies have been organized); 9 in the Swiss and German; 16 in the Swedish; 21 in the Scandinavian, and 7 in the Netherlands mission. The total enrollment is 2,149 members, of whom 725 are in Great Britain, and the total average attendance is 1,351. They have made 8,630 visits to sick and needy persons and distributed in all, £337 14s. 1d. The members of the British societies have, in addition to their regular work, made 2,427 pieces of clothing for soldiers in the field, and distributed 488 books and magazines in hospitals and army camps, in response to a call made upon British women by the government.

That this work has been appreciated is evident from the letters of acknowledgment received. We copy a few of these letters.

Mayoress Evelyn Welch, of Hyde, writes to Mrs. Florence Allsop:

"I thank you very much for your kind and interesting letter. You and your society are certainly doing your best for all around you, and I am sure your efforts are thoroughly appreciated. I am very grateful for the soldiers' comforts, which will be sent to Dr. Morris, who is with the Hyde boys in the north of France, and assure you all the articles will be of great service."

From the Hon. Secretary of one division of the Red Cross organization, Gladys Kine, the following lines were received:

"The committee of the Red Cross Work Room wish to express their sincere thanks to the Mansfield Branch of the Relief Society of the Church of Jesus Christ of Latter-day Saints for the very useful garments they so kindly sent for distribution amongst our soldiers and sailors."

Mrs. Jessie Beavan, Hon. Sec., writes to Mrs. Ida B. Smith:

"Please convey our very grateful thanks to the Woman's Branch of the Relief Society of the Church of Jesus Christ of Latter-day Saints for the exceedingly handsome gifts which we have received from them.

"We wish to assure all your workers that their beautiful belts and mufflers will be gratefully appreciated by the recipients who are undergoing so many hardships. We are daily receiving grateful acknowledgments for the consignments already sent out, and feel very grateful to

your working party for assisting us to meet the many demands we receive daily."

Mrs. S. Tattersall, of Claton, a member of the School Committee, writes:

"Grateful friends you are to our brave men facing the dangers of warfare to secure to us the peace and safety that otherwise would not be ours. Your lovely parcel brought on Tuesday evening proves this. It is just beautiful that all are so ready to help, no matter what name we bear, that is nothing; all are in the same plight; we are all God's children. He, our Father, loves all alike; no favorites; therefore His children must own the family relationship and love each other, be helpful even to any weaker ones and never rest until all are in the 'household of God.' Then warfare will have ceased, and all uncharitableness. My dear friends, I am glad you have formed a working party, and I think this will not be your last, but that still more your sympathy will go out in practical form, to give what comfort you can to our brothers, brave and true, fighting for us women folks and homes. God bless you in all you do, give you His peace in your souls, and the 'joy of service' in all your loving work.

"I would like to ask a favour. Will you allow me to come some evening when you are working together in your home, as I would like to know you better? Our aims are all on the same lines and we are sisters whether we own it or not. So, if I may come and you will not call me an intruder, and will let me know, it will be a great pleasure."

President John A. Maynes, of the London Conference, is in receipt of the following, from Lady Annie Lawley:

"Dear Sir:—I am commanded by Her Majesty to convey to you the expression of her high appreciation of your generosity, and to thank you for the splendid gift of clothing which you have been so good as to send to Queen Mary's Needlework guild."

The sisters of the Relief Societies will, without doubt, be interested in these communications, which are but a few of many.

Faithful work is now being done throughout the British mission for the relief of the poor and needy, under the superintendency of Sister Ida B. Smith, the president, and interest in the work is growing. This is certain to bring good results. For when God's needy children are properly looked after, those engaged in that work will experience spiritual strength and growth. The Prophet Joseph undoubtedly had this in view when he organized the Relief Society.

J. M. S.

ITALY JOINS THE ALLIES.

ITALY has, at last, joined the powers allied against Germany and Austria. On Sunday, the 23rd of May, last, the Italian government declared that a state of war existed between Italy and Austria-Hungary, and hostilities commenced almost immediately. For some time it has been apparent that the people of Italy were

in favor of armed intervention, and it is claimed that Austrian and German investors, anticipating a declaration of war, have withdrawn the capital invested in that country, to the amount of about £200,000,000.

The ladies of the royal family have, undoubtedly, exerted their influence to break down Italy's neutrality. The father of the Queen is the king of Montenegro, and it is but natural that she should be anxious to see him win the war. The father of her mother-in-law, Queen Margherita, was a younger brother of Victor Emanuel II, under whom Italy achieved its unity. Another lady of the Italian royal family is the Duchess of Aosta, whose husband is a first cousin of the king of Italy. She is quite at home in England. A princess of the illustrious French house of Orleans, and a daughter of the Comtesse de Paris, she was born at Twickenham, and married just twenty years ago at Kingston-on-Thames. The sympathies of these ladies are, naturally, with Great Britain and her allies, just as the sympathies of the ladies of the Greek court are with Germany.

The entrance of Italy on the arena is certain to affect the general course of the war. Italy is now prepared to send at least a million well-equipped men into the field. Her operations will prevent Germany and Austria from employing their full strength against their opponents on the western and eastern frontiers. The Italian navy is also very strong. It may render important services in the Dardanelles and hasten the denouement of that part of the war drama. Italy's action may also induce some of the Balkan states to abandon their neutrality, which would be inconvenient for both Turkey and Austria. It is no wonder that the people in Vienna and Berlin received the news from Rome with dismay. It is hardly any wonder if the embarrassed governments with the Hohenzollerns and Hapsburgs at the head, are forgetting even common civility in their dealings with other governments.

But what is Italy fighting for?

It appears that the triple alliance had an agreement to the effect that Italy was to have some "compensation" for any gain of territory which Austria might obtain in Macedonia in consequence of the Balkan wars, and that Austria, before declaring war against Servia, notified Italy that this agreement must be considered null and void. This note Austria expected Italy to accept smiling and then join her and Germany in the war. Italy replied by declaring herself neutral.

The reason why the neutrality now is broken, is to be found in the modern history of the two countries. Austria-Hungary is but an aggregation of countries and nations loosely united by military conquests. In the 18th century Austria claimed dominion over Belgians in the Netherlands, Poles in Galicia, Czecks, Serbs, and Italians in Lombardy, Venetia, and along the Adriatic coast. In the nineteenth century a spirit of gathering was poured

out upon many nations, and, following its promptings the majority of the Italians united under Victor Emmanuel. Austria was then forced to give up her Italian subjects, except those in Southern Tyrol (the "Trentino"), Görz, Trieste, Istria, and Dalmatia. This territory the Italians call, *Italia Irredenta* ("unredeemed Italy"), and the party known as the Irredentists have never given up their agitation for the "redemption" of this territory. They now have succeeded in turning public opinion overwhelmingly in favor of war for the purpose of completing Italian unity.

This war is another evidence that the spirit of gathering is at work among the nations that have been broken up by wars of conquest and robbery in the past. This unity must be effected before the kingdom of peace can be set up. Wrongs done to nations must be righted, and justice become universal. When each nation has its own boundaries, its own language and rulers, and all are equal before the common laws of humanity, then there will be no cause for strife or war, and peace will be as natural between nations as it is now between good neighbors. God is moving upon the nations to bring about conditions favorable to the establishment of His kingdom. That is the great lesson of the present war.

J. M. S.

MINUTES OF SCOTTISH CONFERENCE.

THE Scottish semi-annual conference was held at 30 Abbotsford Place, Glasgow, Sunday, May 30th, 1915. There were present: President Hyrum M. Smith and family; Elders Arthur L. Beeley and G. Merlin Southwick of the Liverpool office; Elders Victor E. Israelson and David E. Roberts of Newcastle conference; Elder Merrill Lewis of the Hull conference; President William J. Stephens and eight traveling elders of the Scottish conference.

The morning session commenced at 10:30 by singing, "Welcome, welcome, Sabbath morning." Invocation was offered by Elder William G. Bruce, Jr. Singing, "My Sabbath Home." The sacrament song, "Gently raise the sacred strain," was then sung. The sacrament was administered by Elders Morgan P. McKay and James D. Johnston, assisted by Elders J. Willis Savage, J. Kenneth Cannon and Evan G. Evans.

President William J. Stephens welcomed all to the conference. He said we had met together to receive instructions and renew our covenants with God. Life, he said, is a great school. We are preparing ourselves for a graduation from this existence, and should desire to receive "diplomas" of high honor, and to be willing to work for them. Some barely pass the "examinations" on account of neglect and indifference. Because we kept our first estate, our heavenly Father saw fit to send us here for further schooling and progress. We are expected to act in a way which is becoming to the sons and daughters of God.

Sister Ida B. Smith talked very interestingly. She asked the Sunday school children a few questions pertaining to our temporal and spiritual welfare, and related the story of Daniel in the lions' den. She said she was pleased to see such perfect order existing among the little ones, and spoke of the necessity of parents and others in authority setting a good example. They should not take strong drink, thereby impairing their own health and teaching, by example, evil ways to their children and all around them. Every person is an influence for good or for evil, and the Latter-day Saints should certainly wield an influence for good.

President Hyrum M. Smith addressed the congregation. He said he was glad to be in Scotland with his family. He felt very kindly attached to Scotland, owing to it being the birthplace of his wife's parents. He said the Scotch, like other races of people, when they become converted to the gospel are stanch and stalwart members. He read the lines:

"Sweetly swells the solemn sound,
While we bring our gifts around
Of broken hearts,
As a willing sacrifice,
Showing what His grace imparts,"

and commented on them. He said our "gifts" of broken hearts and contrite spirits were necessary at all times before the Lord in order that we may cleanse ourselves from sin. He compared the cleansing of the heart and mind of man with the cleansing of the hands when soiled. It is sometimes necessary to wash our hands several times a day. So it is necessary to cleanse our hearts before God whenever we do evil, think evil, or harbor sin or unclean thoughts. Who shall dwell in the presence of the Lord? Those who have clean hands and a pure heart. All should pray constantly that they might keep in touch with the Spirit of the Lord and do His will at all times. The speaker referred to the evil practice of smoking cigarettes; it stained the hands, visibly, with nicotine; likewise, he said, did evil thoughts and sinful practices stain the heart, only to a greater extent. We clean our hearts through repentance and prayer before the Lord, and it is only by sincere repentance that we are justified before the Lord. All should seek forgiveness before God and man. The speaker referred to the Word of Wisdom. It is taught, he said, in the books of revelation. He said there were some sins which it took a long time to blot out by repentance. Some sins can never be repented of, or the heart purified from. One of these is murder. Another is impurity of conduct—immorality. The sinner must work out the penalty of sorrow, servitude and regret for all such offenses. As for those who have had a knowledge of the gospel, that Jesus Christ is the Son of God, and Joseph Smith is a prophet of God, and deny these truths, it were better that a millstone was hung about their necks, and that they were at the bottom of the sea;

forgiveness for such sins is a long way off. The speaker exhorted all to refrain from all manner of sin. The Lord, he said, looks upon sin with no degree of allowance. He cannot endure or tolerate sin. The Lord looks upon His children with mercy and compassion. The speaker referred to the Church of Jesus Christ as being the only authorized Church on earth. It will arise, he said, above all man-made organizations, and those who remain faithful to the commands of God will become priests and kings of the Most High God in a kingdom in the world to come, far more to be appreciated than any kingdom here. He referred to the kings at the time of Christ as having mighty power, holding the lives of nations in their hands, in fact, ruling the world, and to such was Christ subject while on earth. He was hated of the world because He taught the truth, called mankind to repentance, and cared not what the populace thought of Him. He knew that His mission was true, and that greater blessings awaited Him on the other side than the earth afforded, and this is the spirit all Latter-day Saints should have. Why should we care if the world hates us? It hated our Master before us, and our obedience to the commands of the gospel ensures us of future rewards, as it did our Savior.

Singing, "To-day, while the sun shines." Benediction by Elder H. R. Broderick.

The afternoon session commenced at 2 o'clock by singing, "We thank Thee, O God, for a prophet." Invocation by Elder Morgan P. McKay. Singing, "Come, O Thou King of kings."

The general and local authorities of the Church were then presented for the approval of the conference, and unanimously sustained.

Elder J. Willis Savage was the first speaker. He said we enjoyed great freedom in our religion. There was no mysticism about it. The gospel is so simple that no man need err therein. There is a joy and happiness received by living the gospel, that we get in no other way.

Elder Arthur L. Beeley sang "The Seer," accompanied on the piano by Brother Joseph F. Smith.

Elder Evan G. Evans said all should support the authorities they have sustained. The day of judgment is coming, and all will have to answer for their sins. The more we study the gospel, he said, the grander it appears. The Lord will bless us if we open our hearts and place ourselves in a position that His mind and will may be made known to us.

Elder Jay C. Edwards said he had enjoyed his labors while in Scotland, and referred to the blessings of God upon His people. He said the promises of the Lord to His people will come, and are coming, to pass where His commandments are adhered to. The Lord will fulfill His promises when we do as He says, but when we do not do as He says, there is no promise.

Elder William G. Bruce, Jr., explained the prophecy in Malachi

of the coming of the great and dreadful day of the Lord, to turn the hearts of the children to the fathers. He referred to the words of Peter, that the gospel was to be preached to the "spirits in prison," that they might be judged according to men in the flesh, but live according to God in the spirit, and showed that all should have a chance to hear the gospel. Certain ordinances must be performed, however, on behalf of them, and he urged all the saints to secure genealogy of their families, as it is very essential in the latter-day gospel.

Singing, "High on the mountain top."

Elder G. Merlin Southwick was the next speaker. He said the message of the elders to the world was "peace on earth, good will to men," which principle was contained in the gospel of Jesus Christ as taught by the Latter-day Saints. He spoke of the scattering of the tribes of Israel because of their objection to the gospel, and said that punishment will be brought upon the heads of any people who reject the gospel message. Especially would judgment be inflicted upon those who think to live an unholy life now, and then accept the gospel in future worlds. He spoke of the desirability and necessity of one possessing humility and obedience, and cited examples of these virtues in the life of our Savior. He showed the importance of obedience to law in all things whatsoever, and spoke of Christ's compassion toward His fellowmen on earth, and of His sense of justice in dealing with all classes of people in the selfsame manner.

Singing, "Down by the river's verdant side." Benediction by Brother Joseph F. Smith.

The evening session commenced at 6:30 by singing, "Lo! the mighty God appearing." Invocation by Elder J. Kenneth Cannon. Singing, "Jesus, lover of my soul."

Sister Ida B. Smith addressed the congregation. She said she had spent a most pleasant day. Nothing gave her more joy than mingling with the Latter-day Saints. There was a place for everyone who claimed membership in the Church to do something. There is a place for the little children, four years old and up. The primary, religion classes, Sunday school, Relief Society and Priesthood quorums are all organized for the benefit of the people and for their advancement. She spoke of the great work the Relief Society is doing and what it is expected to do, and referred to the many charitable acts performed by that Society. She called attention to the many friends secured through the organization of the Relief Society, and their work performed during the present European conflict. She said she was "not ashamed of the gospel of Christ," for she felt like the apostle of old that it is the "power of God unto salvation." She called attention to the passage of James 1:5, and the action the Prophet Joseph Smith took after reading it, and the appearence of God the Father and Jesus Christ unto him.

Brother John Hunter sang a solo, "Sometime, somewhere."

Elder Arthur L. Beeley was the next speaker. He spoke of the marvelous efficiency of the Church as an organization, and stated that the aim of the gospel was to do the greatest good to the greatest number. He spoke of the comparison which has been made of the German army and the Church as organized systems, and of the vast difference between the primary principles governing each. He said that while the efficiency of the Church organization was marvelous, yet this was the result of the voluntary co-operation of those comprising its membership. He referred to the recent statement made by Vice-president Marshall of the United States, wherein he said that while the German Empire and the "Mormon" Church were the most efficient organizations in the world, they obtained that efficiency at the sacrifice of the individual's freedom, and that an organization in order to be efficient must necessarily deprive the member of his freedom. Elder Beeley then disproved this false theory, and showed that the greatest efficiency is obtained by organizations in which the individual retains his freedom. He cited the wonderful results achieved by the united efforts of the Latter-day Saints. He then spoke of the message of salvation and of the seemingly slow progress of the work, but said that we should not be impatient, and pointed to the rejection of even the Savior of the world during His ministry. He bore a strong testimony to the truth of the gospel.

Singing, "How firm a foundation." Benediction by Elder James D. Johnston.

On Monday a Priesthood meeting was held wherein the elders expressed their feelings and received instructions and counsel from Presidents Hyrum M. Smith and William J. Stephens.

JAY C. EDWARDS, Clerk of Conference.

DEPARTURE AND ARRIVALS.

ELDER ARTHUR L. BEELEY, of Provo, Utah, who has labored in the British mission for about two years, and in the Liverpool office since December 4th, 1913, left for the United States on the 4th of June, 1915, having been honorably released. Elder Beeley was well known throughout the mission for the faithfulness and efficiency with which he performed every duty assigned to him. He was a diligent student and a forceful speaker. He goes to attend a summer school in the United States before returning to his home in the mountains, where he intends taking up educational work. The best wishes of the saints and elders in Great Britain, and particularly in the Liverpool office, for Brother Beeley's future success and happiness, go with him.

Elder G. Merlin Southwick, who is also well known in the mission, succeeds Elder Beeley as secretary.

Elder John E. Cottam, of Salt Lake City, arrived in Liverpool,

on the s.s. *New York*, on the 6th of this month, to labor as an assistant in the Liverpool office.

Elder Jonathan Hunt, of Cardston, Alberta, Canada, arrived in the company of Elder Cottam, and has been assigned to the Bristol conference.

Elder Cottam reports that they had a very pleasant voyage, free from accident or mishap of any kind. Considerable apprehension was felt among the passengers when the vessel entered the war zone, but they were not molested. The American flag was flying and illuminated at night, and the name of the ship was also rendered visible at night by electric lights, and the voyage was completed in safety.

A hearty welcome is extended to Elders Cottam and Hunt.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home June 4th, 1915, per s.s. *Scandinavian*: Arthur J. Barker, John T. Partridge, George H. Wheatley, Leonard B. Nielsen, Alonzo H. Peterson, Clyde D. Helmsley, Frank D. Redford, Frederic S. Lyman, Leo Eagar, Arthur L. Beeley and Gerald E. Wright. The company was in charge of Elders Frederic S. Lyman, Leonard B. Nielsen and Leo Eagar.

Baptisms.—A baptismal service was held on Tuesday, May 25th, 1915, at the Bristol Baths (Bristol conference), when one soul was added to the fold of Christ, President Matthew F. Noall officiating.

A baptismal service was held on May 30th, 1915, at 106 Ann Street, Belfast (Irish conference), when one soul was added to the Church of Christ. Elder P. LeRoy Nelson officiated.

DIED.

WHITESIDE.—May 1st, 1915, Annie Gregory Whiteside; born July 9th, 1882 at Preston, Lancashire, England; baptized November 25th, 1906, by Elder Heber D. Brown, and confirmed the same date.

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